The 'death' of the intellectual: How can intellectual life be awakened again?

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Opsomming

Hierdie artikel beredeneer die argument dat akademiese vakmanskap die basis vir intellektuele lewe is. Akademiese vakmanskap kan verseker dat akademici die kernwaardes van 'n universiteit, naamlik onderrig, navorsing en diens in akademiese werk, konsultasie en die kommersialisering van intellektuele vaardighede, insluit. Hierdie studie bou verder op Boyer se bekende akademiese vakmanskapmodel en word uitgebrei om akademiese leierskap en praktyk deel van 'n akademiese vakmanskapmodel te maak. Die artikel ondersoek ook die betekenis van netwerke, etiek en kritiese dialoog vir akademiese vakmanskap. Die outeur verwys na die insluiting van die teologiese kurrikulum in die kurrikulum van 'n publieke universiteit om aan te dui hoedat akademiese vakmanskap 'n kerklike beoefening en dus die vernouing van die teologiese eksiklopedie kan voorkom. Hierdie studie argumenteer verder dat akademiese leierskap kan help om akademiese vakmanskap te bevorder en dus verseker dat akademici nie uitgesluit word uit die neem van akademiese besluite nie. Nog 'n belangrike debat wat aangesny word, is etiese verantwoordelikheid. Die artikel sluit af met 'n sistematiese integrasie van wat akademiese vakmanskap

behoort te wees. 'n Reformatories-filosofiese paradigma vorm die raamwerk van die studie.

Abstract

In this article it is argued that scholarship is fundamental for intellectual life. Scholarship can assure that academics focus again on the core values of a university, namely teaching, research and service in academic work, consultancy and commercialisation of their intellectual skills. The article builds on Boyer's well-known four quadrant approach to scholarship and extends this approach to include academic leadership and practice. The article also adds dimensions such as networks, ethics and critical dialogue to the debate on scholarship. The author uses the inclusion of the theological curriculum in the curriculum of a public university to illustrate how scholarship can avoid an ecclesial-narrow down of theology as part of the scientific encyclopaedia. The article argues very strongly for the case of academic leadership to promote scholarship and to assure that academics are not excluded from the academic decision-making process. Another important debate in the article is on ethical responsibility. The article ends with a systematic integration of what scholarship is all about. The paradigm of the article is based on a reformed philosophical design.

1. From academic orientation to enterprise development

In one of his newspaper columns Jonathan Jansen (2010) remarked on the state of intellectual life at South African universities. He says that the growing demand for finances and managerialisim of the academic intellectual engagement have contributed greatly towards the decline in intellectual life. He added to say that poor leadership, students whose demands are personal and not academic driven and the academic brain drain also contributed towards the decline of academic life at South African universities. Although not specified, commercialisation can be added to his list. Jansen (2010) referred to an intellectual culture as "... a felt experience, not localised events in isolated parts of that campus. It is not busyness but quality activities that breed curiosity, creativity and dissent." He

argues that a strong academic core, vigorous debates, effective leadership and committed engagement can turn the tide.

The problem and challenges are not new. (In fact it shouldn't be – one can recall business leaders Tom Peters and Charles Hardy who claim that changes in the workplace and organisations will still speed up!) To stimulate the debate further one can simply concentrate on the demand to grow the university and its enterprises. In a different context, but with similar conclusions, the theme of the 22nd conference of the Consortium for Higher Education Researchers (CHER) (Porto, Portugal, 2009) was *Public vices, Private benefits*. The papers and discussions revolved around the influences of markets on universities. Markets refer generically to government, business and industry. The question was raised whether there are any advantages for universities in dealing with the markets? It was pointed out that due to collaborations with various markets, many universities were in a position to improve their infrastructure and become more competitive. The markets also sensitised universities that their curriculum should be more responsive to the needs of the world of work. Many students are studying the human and social sciences but they are unable to get employment after graduation. It confirms the suspicion that students are not educated (enough) in innovation and entrepreneurship. An additional concern is that not enough students enrol and graduate annually in Science, Technology, Engineering and Mathematics. The question was also raised to what extend do markets dictate universities to do research? A further worry is that fields like philosophy, art and literature are regarded as luxuries and not part of the broad stream curriculum (see Lategan, 2010; Ikpe, 2010).

The core problem is not the *relationship* with markets or that universities respond to such challenges or even engage with these challenges. The problem is that it becomes *the* (only) *concern* for many universities. For university managements the typical collegial management model had to make room for an *enterprise management model*. Money to keep the activities rolling has become as important (if not more important) as scholarly work.
This clash between *scholarly expectations* and *management demands* is not new and is well reported in several books and re-

search papers. For example: Clark Kerr (1995) responded favourably to how American universities engaged post World War 2 with the military. It led to substantial growth of American universities and technological outputs. Derek Bok (2003) outlined another view. He warned that academics can become so busy with third mission activities that there is very little time left for the academic assignment to pursue new knowledge. The end result is that there is not enough new knowledge creation taking place. Burton Clark (1998) invented the concept of the "entrepreneurial university". For him the entrepreneurial university opens new opportunities for universities in both academic and enterprise engagement. Clark is known for his view that the entrepreneurial university depends on a "stimulated academic heartland".

It is therefore evident that the university cannot avoid its markets. It is also true that not all academics can favourably respond to the new environment created by the markets. But, it will also be unmerited to claim that there is now value in this new relationship. Benson and Harkavy (2002) have a more positive view on enterprise engagement. They said that universities never had the freedom they claimed. Universities are not so unique to escape what's happening within organisations. During the 20th century universities have become important social institutions. This is particularly true if one views the role of universities from Sir Francis Bacon's pespectives, namely that education is there for virtue and advancement of learning and knowledge. Education will contribute towards the moral and material betterment of all human beings – everywhere in the world. They regard this as an opportunity for universities to become more *collaborative* and *democratic* than *competitive* and *autocratic*.

An informed statement will be *that enterprise relationships and networks challenge conventional academic practice.* Due to the fact that this is unknown territory for many academics, the opportunity also exists that it could be fertile ground for scientific misconduct. This frustration is captured by a remark in a newsletter column in *The Scientist*: "Privitization of research has turned many of our academic researchers into prostitutes, willing to lie, cheat, and blow in the ear of anyone with money" (Ramsbotham 2010:14).

Back to the sparkling remark that intellectual life is declining, the probing question is: *how can intellectual life be awakened again*?

2. Scope of article

In this article, *the author drives the argument that a lack of scholarship contributed to a decline in intellectual life.* A renewed emphasis on scholarship (focused academic activities) can stimulate opportunities for intellectual life. Scholarship in this article is understood as it links up with the well-known four quadrant approach of Ernest Boyer (1990) on scholarship, namely the scholarship of *teaching, discovery, integration* and *application*.

This statement is based on a qualitative research survey including data bases such as *Science Direct* (arts and humanities) and *Springer Link*. The analysis, interpretation, reflection and discussion of the statement are based on the scholarly review process proposed by Mouton (2001). Technical questions related to the topic will be presented whilst the information will be contextualised (Grant, 2009:65).

The underlying paradigm of the article is in reformed philosophy.

3. Scholarship as instrument to awake intellectual life

The orientation of the article is based on scientific dialogue and the formulation of workable solutions for the scientific community. This orientation is greatly informed by Green's (2010a:13) question: "Can we invigorate science through greater interactive behaviour?" She commented that scientists should engage with each other through the sharing of ideas and discussions (the concept of the open science community). Scientists can become fairly comfortable in what they are doing. This can very often isolate academic discussion.

What is also significant to remember, is that *the academic discussion and the sharing of ideas are never isolated from a context in support of academic discourse*. The context very often creates a space for discussion and idea sharing. Consider the following example: in the April 2010 edition of *The Scientist* a fascinating

case is presented of a cancer patient who asked for a promising targeted therapy now in Phase 111 trails (Green, 2010b:13). The case also reports on the "building of a better mouse" for cancer research modelling. The mouse models to be used as proxy for testing cancer drugs are now undergoing major renovations: "Mouse models that use transplants of human cancer have not a great track record of predicting human responses to treatment in the clinic" (Zielinska, 2010:36).

Green (2010b) commented very favourably on these events. She identified at least three paradigms that should be further explored: *participatory medicine, pharmocogenomics* (targeted therapies based on individual genomes) and the *open science movement*. To unpack her observation:

- *Participatory medicine* – this is a new approach in life sciences research where the traditional gap between the clinician and patient is closed. For too many years the relationship between the clinician and patient was very hostile. The impression was very often created that the clinician rules over the life of the patient. The latter is commonly labelled as "medical power". The deduction is that this is an unacceptable ideology which should be corrected. Participatory medicine can assist in dealing with this ideology. [Here it is good to follow the advice of Runciman, Merry and Walton (2007:66) namely to avoid the "machine metaphor". This metaphor suggests that a problem is limited to "one part" only and does not have an influence on the overall functioning of a human being.]
- *Pharmocogenomics* – this is a suggested new therapy. The value of this is that science should continuously respond to new challenges and solutions. Afterall, this is why science is practiced. From this suggested therapy one can state that science should seek solutions to deal with (life) challenges.
- *Open science movement*. This movement makes research findings (including data) available and develop infrastructure that can support networks. Science is driven forward through these actions. The worth of such a movement is that scientists

are yet again in an opportunity to build scientific dialogue and expand the existing knowledge of their fields of study.

From these comments a *value perspective* for scholarship can be constructed: scientists should create and develop new inventions (for example new therapies). On the basis of these new interventions scientists should *interact* with their scientific community (for example through discourse) and business and industry (for example through new ways of applications) and social communities (people as end-users). This engagement should close the gap between the value of science for scientists and for social communities and to address the fear that the world of scientific inventions and technologies may terrify people. But, scientists should also be much aware of the fact that business and industry and social communities are equal partners (although from a different perspective) in the scientific process. This claim is based on the view that science is a social process involving people doing research and people participating in research. *A claim is therefore made for the human face to return to science.* The metaphor of a Frankenstein Monster associated with a scientist is well known. Scientific endeavour is very often seen as at odds with the needs of society. This leads to another perspective, namely that care should be added as similar value next to the leading value in research, namely *do no harm.*

Burgener (2001) takes it one step further. She advocates a *scholarship for practice*. Examples of such a scholarship are the adequate preparation of the scholar, the use of appropriate methods, the practical importance of the results and effective communication with the target population. This will form part of the practice-based need for knowledge. A direct benefit is that knowledge is gained in the life of people. Another advantage is that knowledge can be used immediately.

On the basis hereof it can be stated that scholarship should add practice as part of the different kinds of scholarships. To this range of scholarship activities such as participative involvement, scientific discourse, networks and care can be added as core activities of scholarship (paragraph 8 will return to this point).

The core activities of scholarship can graphically be presented in Graph 1.

Graph 1: Core activities of scholarship

The meaning of scholarship and its activities will be illustrated in the next paragraph.

4. Illustration of scholarship: integrating theological education

The difficult position of theology (opposed to religious studies) at a public university serves as good illustration of how theology – as science discipline – next to many other disciplines can contribute towards the understanding of scholarship.

Douglas and Lovat (2010) advocate a positive role for theology education at public universities. Their case is based on an Australian experience.

They argue that the best place for theological education is in the academy or public university. They claim that as a scientific disci-

pline it can best be developed at a university where it can also maintain its critical intention. A university model is therefore required in understanding the role theology can play in university life. Church models are limited (opposed to university models) since they (the church models) suit bishops' purposes. Unfortunately a church model also impacted on overall standards and quality of teaching and scientific development. This is not always due to academic reasons only, but also the small numbers of students enrolled for the programme (hence a lack of critical mass to create discussion) and the lack of infrastructure.

Although there was historically in the Australian context very little interest in offering theology as scientific discipline at universities, it changed as a result of the "Martin Report" (1964) which looked at higher education in Australia. Although theological education was not the focus of the report, it commented on an extended role for theological education.

> This recommendation represented a significant reversal of the nineteenth-century trend to exclude theological education from public and secular universities (Douglas & Lovat, 2010:78).

The recommendation was accepted favourably and with excitement. A conference and papers – known as the *Morpeth Papers* (1966) followed-on the Martin Report. These papers outline several advantages: scientific because it can be developed as scientific discipline; it opened opportunities for ecumenical relations and support and as added value can theological education also contribute towards addressing social problems. For purposes of this article the reasoning behind the scientific advantages deserves attention.

The introduction of theological education to the university curriculum should be seen as an opportunity to revitalise the discipline and to establish theology alongside other disciplines. The argument is stretched that the very nature of theology is to be critical and hence this should be reflected in its curriculum. Many arguments exist for theology to be part of systematic human knowledge.

> ... theological education should be characterised by critical intention and therefore encompass the kind of disciplinary interest that rendered it having a legitimate place in the public university (Douglas & Lovat, 2010:78).

Douglas and Lovat (2010) are mindful of the challenges denominational dogma can have on theology. They refer to William Ginnane, senior lecturer in Philosophy at the Australian National University and a presenter at the said conference, who stated that the study of theology should be distinguished from the study of denominational dogma. In fact, a scientific approach informs that there is no need to agree on doctrine – this is a church issue. But, scientists can also disagree on this issue. Theology's rightful place at universities is based on scholarly endeavour:

> .. Theology could be taught within Australian universities as a critical discipline in its own right without denominational dogma or partisan hermeneutic interest necessarily destroying its critical intention. At the same time, Theology taught in this way could legitimately acknowledge diversity and multiformity as part of its critical intention (Douglas & Lovat, 2010:79).

Douglas and Lovat (2010) continue to state that theology is controversial and critical in nature and should take its rightful place at a public university.

In contextualising the matter, Douglas and Lovat (2010:82-84) build a case for what they call the "University of Newcastle Model" and how it facilitated the transfer of theology from "the control of an Anglican diocese to a secular university" (Douglas & Lovat, 2010:83). An important milestone in introducing theological education at universities is to treat this curriculum as any other academic curriculum (hence debate and approval by Senate are required).

They pointed out that there should be a movement to link theological education to issues of the day in a scholarly and critical fashion. The advantages of such an approach is that (i) this model belongs to the university and not any partisan interest group and (ii) it endorses separation between education (as theologians at uni-

versities) and training (as clergy for a specific denomination at colleges) but affirms that education is part of a university's activities.

> Theology is too noble a pursuit, with too much potential to address and solve contemporary life-threatening problems, to allow it to function merely to justify the institutional claims of particular forms of religion (Douglas & Lovat, 2010:85).

Several principles for scholarship can be formulated from this case study.

Firstly, when a scientific discipline is part of a university's curricula then it should meet scientific criteria and also practiced accordingly.

Secondly, a scientific discipline can be specific in its focus but cannot limit the object of study to that what fits into the boundaries of the focus.

Thirdly, is the existence and practice of a life- and world-view, paradigmatic orientation or religious commitment not an obstacle for science if they do not prevent open scientific discourse and debate.

Fourthly, must all disciplines be critical in nature and intent and promote the universal understanding of what a university is.

Fifthly, should science also promote its discipline-based and scientific ethos.

Sixthly, is it a misnomer to separate education from training. The problem is not training based on education (for example service learning) but training without an educational basis.

Seventhly, should science be self-corrective in addressing those aspects in its curriculum which do not match with scientific rigour and intension.

5. The quest for an engaged research perspective in scholarship

The statement that research should be rigorous, original, new and making a contribution to the knowledge base of disciplines, is well-known. The research conducted should be of a leading nature and should impact on academia, business and industry as beneficiaries of the research.

This understanding of research should also be practiced when researchers are doing their research. Pearce (2010:29) supports the approach by saying that arguments for and against a perspective should be presented. Both sides should be balanced and reported with insight. He argues that researchers should not limit arguments only to the research in support of their own research. Researchers should also engage with leading and impact research. Such an approach will prevent the gradual erosion of scholarly rigour:

> With these simple practices much of the quality and depth that are typical of excellent science can become more commonplace (Pearce, 2010:29).

Scientists, especially those working in the qualitative paradigm, should be careful not to become too comfortable with their discipline. Pascale (2011) draws attention to analytical induction. She says that this will be the defining logic of the qualitative inquiry. Although a recognised way of doing research, it has its shortcomings. One shortcoming is that sometimes the obvious are presented. The challenge is to look deeper into understanding methodologies to provide an alternative understanding. She advocates a more explicit understanding of how qualitative strategies animate particular conceptions of agency, subjectivity and experience.

In engaging with science, a number of activities should be evident.

Firstly, it is fundamentally important that (i) the "critical" voice and (ii) the "own" voice (the search for meaning) be present.

Secondly, should the line of argument be clear, the methodology employed to address the research question should be valid, relevant and trustworthy and there should be logic in the conclusions drawn in the study. The conclusions should be scientifically informed, objective and unbiased.

Thirdly, should useful knowledge flow from the completed research project.

A major concern in many research projects is that the tone of research is too much in agreement with and complimentary of the

stated literature or already know results. A more "critical" voice is needed. Employing a critical voice doesn't employ the common understanding of "negative". Critical is used here in the sense of what makes a perspective so important that it must form part of one's argument. A "critical" voice also refers to how one assesses/evaluates one's own research work. Part of scholarly activities is to engage with and reflect on one's own research designs and frameworks. This will enhance the usefulness of one's own frameworks and scientific conclusions. Ikpe (2010) reminds us, however, that "useless" knowledge is also "useful" in so far that it provides a range of "truths" (whether useful or not) that can be tested to verify its meaning for science: "What this means is that science has to continually revise its truths and invent new truths to replace old ones. These new truths are necessary for the development of scientific knowledge and the expansion of its social applications" (Ikpe, 2010:535).

Doing scholarly research could be best described by the metaphor of a court case hearing. In court – generally speaking – a case is presented *for* and *against* the charges. On the basis of evidence the judge will weigh the arguments and arrive at a conclusion. The researcher should do the same. Example: it is generally accepted (untested perspective) and supported by literature (tested evidence) that scholarship can be taught – don't have to prove this again. Then – valid deduction – researchers can be (re-)trained to fit the needs and profile of the university. The literature and data (generically speaking) are then tested to support the line of argument, but also to amend the line of argument should literature and data suggest otherwise.

Engaging through research warrants ethical orientation and sensitivity.

6. The quest for ethics in scholarship

Nobody will deny the importance of ethics in scholarship. The recently formulated Singapore Statement for Research Ethics and Integrity (2010) is evident thereof. This Statement formulates four-

teen guidelines for ethical behaviour in the practice of research. This Statement is comprehensive and covers all activities associated with the research process. The core of this statement points towards behaviour that is in line with an honest and truthful practice of research that deserves public trust.

It should be clear, however, that this is not the first time that attention is paid to draft guidelines for ethical behaviour in research. A well-represented set of criteria is provided by Levine and Lutcovich (2003):

- Authenticity of the work process (including matters such as the fabrication and falsification of data, authenticity of the work product, plagiarism, misappropriation of other's data and accurate reporting of results).
- Use appropriate expertise in the conduct of research.
- Authorship and credit.
- Data access and sharing of information.
- Protection of humans / animals participating in research.
- Honouring of the agreement for privacy and confidentiality.

A noteable shortcoming is that the postgraduate research process and its challenges [such as role understanding (who is responsible for what), Intellectual Property-sharing, discipline, novelty of the research problem and originality of the research findings, etc.] are largely absent in these guidelines (although elements of postgraduate work may be reflected in some items listed). This alludes to the observation that ethical issues are often limited to issues of compliance rather than to the core of the academic portfolio. This observation supports the conclusion that ethics is not often debated and understood in the context of scholarly work.

Despite the value of statements and guidelines advocating the importance of ethics in scholarly practice, many guidelines can present themselves as fairly mechanistic – the proverbial "tick box" approach. Although the importance thereof cannot be overemphasised, complying is simply not enough. A supportive approach to understand the reason why these guidelines and how to deal with the guidelines, is needed.

To support this claim, the following supportive argument is conducted. Low, Davey and Hooper (2008) conducted research on reasons for accounting scandals and ethical dilemmas. They identified five factors that contribute towards scandals in the accounting profession. The factors are a lack of corporate transparency, the absence of corporate values and behaviour, the existence of a money culture, the vices of a capitalistic society and a legalistic culture – laws are interpreted to suit own needs. They then continue to argue that there is a need for accounting ethics education to instil in students. Here it is not a matter of just the knowledge of what is ethical but also the strength and character required to actually behave ethically. This approach calls for ethics education. Ethics education should attempt to engender a sense of moral commitment towards other individuals and to humanise accounting students (Low, Davey & Hooper, 2008:237). They observed that even people with business training sought "optimum personal gain without giving adequate thought to the final consequences on society" (Low, Davey & Hooper, 2008:238)

The call for ethics education is therefore warranted. One such an approach to ethics education is offered by Schuurman (2010). He is drawing the attention to the reality that technical thinking predominates in the industrial society. He says that everything is viewed in a technical or reductionistic model. The impact is so fierce that not even ethical judgement can escape the influence of the reductionistic model. In his analysis of the impact of technology on society, Schuurman calls for an *ethics for technology.* He defines the focus of an ethics for technology as "... concerns itself with people's good or responsible conduct in and with technology as well as with complying with the legitimate motives, sound values, and norms that hold for technology and its use". He argues that an ethics of responsibility integrates ethos, intention, values and norms in a coherent way (Schuurman, 2010:122). He explains responsibility as to be accountable to and for what one does. The value of such an ethic is "... as a result, the ethic of responsibility nurtures a positive sense of vocation or calling" (Schuurman, 2010:122). Ethics sensitises one to renew priorities. Ethics should also

contribute towards a growth of wisdom. At the same time it should remind one of the importance of being in service of life (technology as *prosthesis)* (Schuurman, 2010:123). An ethics for responsibility calls on respect for life. At the same time it enhances appreciation for technology (Schuurman, 2010:126).

Pascale (2011) continues along the same lines. She worked amongst homeless people. In one of her interviews she was upset by an interview of a 53 year old homeless, divorced, women who stayed in her car. The women used to be very popular because she could take people around. But she was also an easy prey – she was living on the street. As interviewer she was doing nothing but to write up her notes. After a while she realised that this is wrong.

> I eventually came to understand that social research ethics were not just a set of rules to protect the people from the researchers' study ... learning to be a scholar was a process of learning to be accountable to a different set of ethics than those I might use in daily life ... I was never accountable for the suffering I saw, for compensating people for their time, or for contributing to the communities I worked with (Pascale, 2011:7-8).

Pascale reminds one that the researcher is often trapped between not getting involved because it may influence the *objectivity* in research or to *do something* (which may promote subjectivity). She calls for a middle ground: *critical inter-subjectivity* (Pascale, 2011:152). An example of inter-subjectivity is *empathy*. Empathy helps one to better understand a situation. One can also be involved through inter-subjectivity which will lead to understanding an issue against a broader context (Pascale, 2011:153). The challenge remains, however, not no allow one's personal feelings to overrule sound judgement.

These comments can now assist one to draw guidelines for ethics in scholarship.

Firstly, scholarship can never go without a sound ethical foundation. Ethics cannot be limited to compliance or guidelines. An ethics discourse should inform scholarship. The ultimate motive is to arrive at an ethos for scholarship.

Secondly, is an ethical attitude not to avoid ethical challenges but rather to address them appropriately. Ethics is not to please other people but to identify normative behaviour for practice. Ethics can therefore also be of a confrontational manner.

Thirdly, calls ethics in scholarship ultimately for respect for life – that of the own and that of other people. The dictum "*do no harm*" is a fundamental ethical principle in all scholarly activity. Researchers should also be more sensitive towards animals and the environment when doing research. The same attitude, namely to care and to protect, should be part of the ethical armour in scholarship.

Fourthly, is the ethics of scholarship based on a vocational calling and orientation in what the scholar is doing. Vocation relates closely to issues such as a work ethic, a professional ethic and a business ethic.

These different activities, aspects and values of scholarship need to be managed. The management thereof also creates common ground for scholarship.

7. Responsive engagement: university management as stimulus for scholarship

Kenny (2009) looked into the changing nature of university management. In his analysis of some of the reasons which caused these changes, he identified a gap but also an opportunity that academics can fill.

He correctly pointed out that the universities are expected to function like an enterprise. More corporate and entrepreneurial approaches followed the enterprise orientation. In the enterprise context higher education is regarded as a commodity. Cost efficiency lead directly to staff appraisals and the closing down and/or shrinking of fields of study.

It is also notable that academics disengaged with university decision-making. They are busy advancing their own careers – through research and consultancy. At first sight this is not negative for a university. Increased research is good for the university's output. Consultancy fosters relationships and networks with business

and industry. The problem is that academics are increasingly losing their influence over education and research policy decisions. This makes academics isolated. Another challenge is that in the many managerial approaches followed (example collegial, bureaucratic, corporate and enterprise) managing academia (instead of its processes) poses a constraint for academic work and academic freedom. Universities are now seen as (competitive) workplaces.

A paradox exists in the decision-making between academics and managers (see for confirmation, example Kogan & Teichler, 2007). The one group follows an academic leadership approach and the other a managerial leadership approach. Needless to say, but each has its own space and should be appreciated as such. The problem, however, is that these different approaches to leadership are often exclusive rather than inclusive. This is not a desired situation. Kenny (2009:637) echoed a collegial approach despite the direction the university may be taking in orientating itself in the world of work:

> Thus an effective modern university is likely to involve all key stakeholders in the development and implementation of strategy and policy ... academics have a responsibility to become more active participants within their organisations and can no longer afford to be at arm's length from decision making ... Managers should focus on supporting and enabling academics to contribute to decision-making, rather than controlling and constraining them ... Academics, on the other hand, should become more turned into their organisations, more collegial, team oriented and more active in the formulation of policy and strategy that may have previously been the case.

Kenny (2009:638) advocates a broader engagement by academics. He says that academic leaders should restore (i) some imbalances in higher education and (ii) facilitate academia's contribution to effective policy and strategy.

> Their role would include protection of the integrity of academic work against the excesses of efficiency driven reforms (Kenny, 2009:639).

This extended role for academia could be conceptualised within scholarship as an additional dimension of scholarship next to the four identified by Boyer. This scholarship will focus on *professional academic leadership*.

> This conception of academia goes beyond previous ideas of service or collegiality. It involves an active role for academic leaders ensuring the decision making process within their organisations also accounts for the issues of concern to all academics, because they cut across institutional and disciplinary boundaries (Kenny, 2009:639).

Kenny's advocacy of professional academic leadership is an important extension of the conventional understanding of scholarship. Scholarship is very often seen as scientific endeavour only. But, the science (as activity, process, output, information, etc.) also needs to guide the policies governing universities and their scientific endeavour. It is for this reason that academic leadership is important to ensure that science is managed and regulated appropriately. In addition, one can also anticipate that scientists can feel alienated with a business model for universities if projects and agreements are informed by managerial orientation and not scientific orientation.

8. A consolidated approach to scholarship

This article has formulated a number of perspectives for scholarship.

Firstly, it links up with the conventional understanding of scholarship namely a scientific informed engagement with the core activities of a university (teaching, research and service). It therefore acknowledges that scholarship is, for example, not bound to research or teaching only.

Secondly, the understanding of scholarship was extended to include academic leadership. Linking this to the core activities of a university, it means that academic leadership should advance, promote and facilitate the core activities of a university.

Thirdly, it was also pointed out that scholarship develops and emerges through practice. Practice confirms the understanding that scholarship is further developed through practicing scholarly work. This assures that scholarship is not static but needs to renew and update itself continuously.

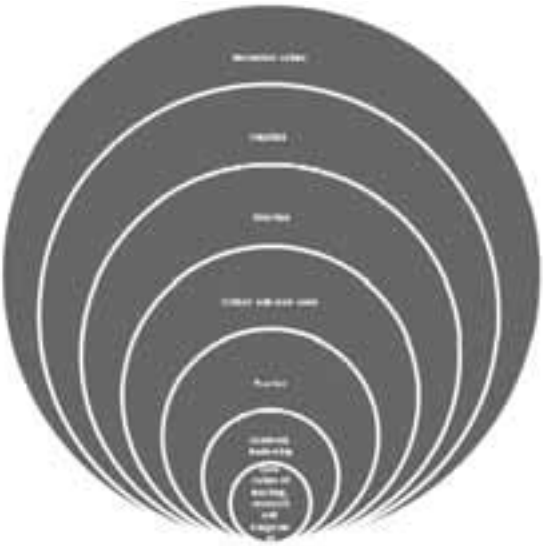
Fourthly, should an all encompassing "own voice" and "critical voice" be added to scholarship. The "own voice" relates to one's contribution towards science and "critical" to the way in which one interacts with science and confirms its fundamental values (scientific ethos).

Fifthly, should scholarship have scientific meaning. Science without the application abilities remains theoretical science. This calls for a more positive engagement with the markets (government, business and industry). Rigorous scientific engagement will take science to the marketplace. In return it will take the market place to science. A one way traffic (example consultancy) will always create tension if nothing is ploughed back into science.

Sixthly, is scholarship also a vocation. The typical values of a vocation, namely professional behaviour, loyalty, commitment, trust, work ethics, etc. should be associated with scholarship.

Seventhly, should scholarship have a normative (ethical) side to it – best describe as an ethic of academic responsibility. Academic responsibility will mean that ownership is taken of the academic project and that care, sustainability, delivery and benefit is part of one's responsibility. It was also evident that care is not limited to people only, but includes animals, the environment and facilities. Care should also be expressed towards the organisation (here the university).

These perspectives on scholarship have an impact approach and not a hierarchical understanding. Compare the following graphical image:



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Graph 2: Impact approach to scholarship

From a conceptual level can one refer to the *core* of scholarship (teaching, research, service, practical application and academic leadership), the *critical values* of scholarship (scientific advancement, critical and own voice, useable knowledge), the *direction* of scholarship (partnerships and associations, societal benefit) and the *normative values* of scholarship (ethics and vocation). This understanding of scholarship can be graphically presented in the next Graph.

9. Conclusion: Scholarship as instrument to revitalise intellectual life

The focus of this article was to engage with the concern that intellectual life is declining at universities. The growing enterprise approach followed by universities is one of the contributing factors in the decline of intellectual life. The approach targeted in this article was to engage with scholarship to combat the decline in intellectual rigour.

Two conclusions should be evident:

Firstly, the problem is not with new demands on universities' activities but how universities align themselves to address these new challenges.

Secondly, even if fellow scientists do not agree with a single statement, then a value-added achievement was accomplished: scientists begin to engage with each others' constructs and opinions!

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